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written, based largely on earlier experience and observation. A short visit was made to some cousins in Warwickshire, the farthest away she ever was from home; also an occasional visit to one brother in London and another in Southern Kent—and this was the extent of her personal acquaintance with the world's geography. Two months before her death her sister accompanied her to the neighboring city of Winchester to get the services of a "medical man," but too late. She died in the old capital of Alfred, and was buried in the cathedral of William of Wykeham, which thus gained a new fame.

The handsomely printed and illustrated volume describes and sketches each spot in the author's life and works, and the effect is to produce a charming pictorial commentary on Miss Austen's life as supplement to both her "Memoir" and her "Letters."

MODERN CONCEPTIONS OF GOD.

MODERN CONCEPTIONS OF GOD. By Joseph Alexander Leighton, Professor of Philosophy in Hobart College. New York: Longmans, Green & Co. 1902.

Under this title we have an exegisis of the systems of Fichte, Hegel, Schleiermacher, and Spencer, and appended thereto an outline treatment of the questions uppermost in Prof. Leighton's mind in relation thereto. At first glance one would expect to find a popular exposition of these philosophies, but such expectations are unfounded. In particular the chapter devoted to Fichte has so many statements, so many quotations, and so many references that one cannot see the wood for the trees. It is always a mistake to attempt to cram a system of philosophy into thirty-four pages, and expect the average reader to emerge from the shower bath of quotations with all the water still on his head; as the water runs off, so do the facts, and one ends with the pleasurable sensation of the vast extent of the author's knowledge, and little more. Though coming under the same condemnation, the chapter on Hegel is by all means the best of the four, nor does one wonder why this is so after reading the last chapter, in which the author sets forth his own theory.

Taking the first four chapters together, we would say that, despite a most unattractive pedantic form, the matter is most interesting, and it is specially so because the philosophical

tendency of the day is influenced entirely by the systems which are here brought together. Fichte, Hegel, Schleiermacher, and Spencer might be called the patrons of that school of thought which claims so many men of mark to-day. The book, therefore, is valuable as an introduction to prevailing philosophy. A hint as to what we shall find in these systems is given in the introduction, where the author says: "So we have four absolutes: that of the Will, . . . that of the Reason, . . . that of Feeling, . . . and finally, that of Blind Energy." The whole tone in which the book is written points to that theory regarding God which posits him as an absolute immanent energy, and we find how deeply imbued with this conception the author is when we turn to the fifth chapter. Here, under the heading, "The Absolute, the Finite Individual, and the Time Process," Prof. Leighton's own conception of the absolute is set forth. It is an attempt to expound what we might call the centrifugal idea of finite personality, and the centripetal idea of infinite personality. We are to accept the following definitions of God: "God is a self-experience, conscious of itself, in and through finite centers of experience, which are its contents." Again, "God is the central conscious unity which experiences all aspects of existence as its content." And again, and more exactly, "The absolute individual regarded as the source of the conative of finite selves, must be *will*."

Now what are we to say in regard to Prof. Leighton's attempt to show the reasonableness of this conception? First, he makes a brave but ineffectual struggle to preserve inviolate finite free will and finite personality. Though we, in obedience to his request, forsake discursive thinking, and confine ourselves to "Feeling which gives the impulse to conation, and Emotion which leads the self to strive until the harmony of feeling, from the disturbance which conation originates, is restored"—though we do so, yet if we go to the end toward which his argument irresistibly drives us, we must end in utter depersonification of the individual. So much for the general fault of the argument. In particular, he seems to have contradicted himself in one important respect. For if, as we are told (pp. 163, 164), "the perfection of the absolute is thinkable, only if his activity in the generation and development of finite individuals is forever full and unceasing," and if there never could have been a time when the absolute "felt a want," how, then, as we are told (p. 177), can the absolute have "created man?" A. R. G.